Cub Creek Church

Lingle

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CUB CREEK CHURCH; ITS PLACE IN HISTORY

An address made at Cub Creek Church, June 26, 1938

By
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THE *Two Hundredth Anniversary Celebration at Cub Creek Church, Charlotte County, Va., on the afternoon of June* 26, 1938, *was attended by an audience of between seven hundred and eight hundred people.*

Because of the very close relationship between Cub Creek Church and Hampden-Sydney College, it seems appropriate to publish the address of Rev. Walter L. Lingle, D. D., LL. D., President of Davidson College, North Carolina.

Rev. A. C. Hopkins, D. D., '88, presided, and Judge Robert F. Hutcheson, '98, President of the Charlotte County Branch of the Association for the Preservation of Virginia Antiquities, gave a most interesting account of the inception of the idea and the steps which had been taken to bring it to complete fruition.

After suitable hymns, sung by the Grace Covenant Church Quartet of Richmond, Va., and after the reading of the 84*th Psalm, and a prayer, by Rev. B. R. Lacy, Jr., D. D., LL. D., President of Union Theological Seminary in Virginia, Dr. Lingle made the address which follows. It is a valuable historical statement, and shows a great sympathy and a great understanding.*

In his address, Dr. Lingle has mentioned several ministers who were either alumni of Hampden-Sydney, or were closely associated with the college. Of the others he mentions, the following were closely connected with this institution: Rev. Drury Lacy was a student, as well as a tutor, at Hampden-Sydney, and received his diploma from the college. From 1789-1797 *he was Vice-President and President pro tem. His son Drury Lacy, Jr., graduated at Hampden-Sydney in* 1822.

Archibald Alexander was President of the college 1797-1806. *Caleb Wallace became a trustee of the college when it was founded in* 1775. *David Rice likewise became a trustee in* 1775 *and resigned in* 1783, *as he went to Kentucky. Rev. James Mitchell became a tutor when the college opened in* 1776, *and was a student, also.*

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Dr. Lingle speaks of the profound influence John C. Calhoun had upon Dr. Thornwell, and through him, upon the Southern Presbyterian Church. It is interesting to know that Rev. Moses Waddel, of the famous class of 1791, married Calhoun's elder sister as his first wife, and that at the age of thirteen, Calhoun spent a year in Dr. Waddel's home. At this time Dr. Waddel had charge of a circulating library, and Gaillard Hunt, in his Biography of Calhoun, states that during that year John C. Calhoun "read so much that his health became impaired," and he had to return to the farm to recuperate.

Dr. Waddel had founded the famous Willington Academy, on the Carolina side of the Savannah River, near the Georgia border, about eight miles from the Calhouns. Here John C. Calhoun studied for two years, and so brilliant was his mind and so great was his diligence that, at the age of twenty-one, he entered the junior class at Yale.

In later life Calhoun said that "as a teacher, Dr. Waddel was almost unrivaled; that he succeeded in exciting emulation among his pupils, and was the father of classical education in the upper country of South Carolina and Georgia." It can be seen, therefore, what a profound influence Moses Waddel had on John C. Calhoun.

J. D. EGGLESTON

GALLUST, the Latin Historian, tells us that the Roman mothers used to take their young sons into the rooms where the busts of their ancestors were kept, narrate the heroic deeds of each one of them, and then exhort the young lads never to be content until the present and future were as great as or greater than the past. It is something of this kind that we are doing here today. We are going back across two centuries in order that we may associate for a little while with those noble men and women who, by their heroic faith and courage, made the Cub Creek settlement and the Cub Creek Church possible. As we stand here I feel that we are standing on holy ground. If I may quote and paraphrase the words of one of the great of the earth, we cannot dedicate—we cannot consecrate—we cannot hallow this ground. The godly men and women who lived and wrought and died here have consecrated it far above our power to add or detract. But we can stand here at this hallowed spot and gather new inspiration from those who have labored here and whose bodies now rest in yonder old cemetery. Standing here we can dedicate our lives anew to the Lord whom they loved and served.

I am sure that you realize that it is impossible to give a detailed history of Cub Creek Settlement and Cub Creek Church in one address of reasonable length. If it were possible it would be unnecessary as others have already done that better than I could hope to do it. I wish to make especial acknowledgement of the little book by Miss Elizabeth Venable Gaines, *Cub Creek Church and Congregation.* So, all that I can hope to do is to give some of the impressions that I have received as I have read during the past few months all the literature that I could find concerning Cub Creek Settlement and Cub Creek Church, and the region round about.

I.—JOHN CALDWELL AND HIS FAMILY

First of all, I wish to speak of John Caldwell and his family. He was the central figure in the founding of

this settlement and in the organization of the Cub Creek Church. We do not know a great deal about John Caldwell, but what we do know is significant. We are told that he was a native of the North of Ireland. He was of Scotch-Irish descent. In early life he married Margaret Phillips. About 1727, after four or five children had been born into their home, the Caldwells set out from their home in Ireland for America, accompanied by a number of relatives. At first they settled in Lancaster County, Pennsylvania, but after a few years they made their way to what was then called the "back parts of Virginia" and established the Cub Creek Settlement. This part of Virginia was still a wilderness with bears and other wild animals roaming around, and Indians not far away.

It does not require much imagination to see that it must have taken a great deal of faith and courage and resourcefulness on the part of John Caldwell to take the long, perilous journey with a large family from the North of Ireland to the back parts of Virginia. It must have also taken a great deal of resourcefulness and industry to subdue the wilderness, build homes, and establish a self-supporting, law-abiding community of some two hundred souls. I judge that the Caldwells reached Virginia sometime between 1730 and 1734. The records make it clear that their youngest son, James, was born here in the Cub Creek Settlement in April, 1734.

As soon as they got their homes built and the Settlement established, John Caldwell set out to get a minister. He had a long way to go considering the modes of travel in those days. In the records of the Synod of Philadelphia, which met in the city of Philadelphia in May 1738, we find this Minute: "Upon the supplication of John Caldwell, in behalf of himself and many families of our persuasion, who are about to settle in the back parts of Virginia, desiring that some members of the Synod may be appointed to wait on that government, to solicit their favour in behalf of our interest in that place: Overtured, That according to

the purport of the supplication, the Synod appoint two of their number to go and wait upon the governmental council of Virginia, with suitable instructions in order to procure the favour and countenance of the government of that province, to the laying a foundation of our interest in the back parts thereof, where considerable numbers of families of our persuasion are settling, and that something be allowed out of our fund to bear the charges of said brethren who shall be appointed; and that also provision be made for supplying the congregations of said brethren during their absence from them, while prosecuting that affair; and that Messrs. Robert Cross, Anderson, Conn, and Orme, prosecute that affair; and that Messrs. Thomson, Dickinson, and Pemberton, prepare instructions for said brethren, and write a letter in the name of the Synod to the said government, to be brought in and approved by the Synod; and that the respective Presbyteries take care of these congregations during the absence of their pastors. And it is furthur overtured, that these brethren be allowed a discretionary power of using what money they have occasion for, to bear their expenses in a manner suitable to this design, being accountable to the Synod for their conduct in the whole affair. Approved—no one contradicting."

Thus the church at Cub Creek had its beginning, and thus John Caldwell lived and worked for his home, his church, and his community until his death the latter part of 1750, or the early part of 1751. His body rests in the Cub Creek cemetery.

John and Margaret Caldwell had seven children, six sons and one daughter. His eldest son William lived and died in the Cub Creek community and is buried in the Cub Creek Cemetery. So far as we can learn, he walked in the steps of his father. In his will John Caldwell had left his "great Bible" to his eldest son William, indicating thereby the place that both William and the Bible held in his heart.

After William's death, his widow and family moved to South Carolina where his daughter, Martha, married

Patrick Calhoun and became the mother of John Caldwell Calhoun, the great South Carolina statesman. John Caldwell Calhoun, the descendant of John Caldwell and the Cub Creek Settlement, exerted a tremendous influence upon the destiny of the South and of the nation. John C. Calhoun, by his influence upon the life and ideals of Rev. Dr. James H. Thornwell, had a great deal to do with the shaping of the ideals and organization of the Southern Presbyterian Church. While Dr. Thornwell was still a very young man he came under the spell of John C. Calhoun who was then at the zenith of his power. Those who have studied the life of Dr. Thornwell carefully have seen reflected in his views and ideals many of the tenets held by John C. Calhoun. For example, Dr. Thornwell became a strong advocate of John C. Calhoun's doctrines concerning secession, decentralization of power and states rights, or local self-government, and when it fell to his lot to become the leader in the organization of the Southern Presbyterian Church in 1861, he carried these ideas and ideals over into the organization and government of the church. Thus John Caldwell and Cub Creek have influenced the history and government of our whole Southern Presbyterian Church more than even the historians have realized.

2. Thomas Caldwell, the second son of John Caldwell, lived and died in the Cub Creek Settlement and is buried in the Cub Creek Cemetery. Inasmuch as he is not mentioned in his father's will, which was made on November 26, 1748, he seems to have died before that date.

3. David Caldwell, the third son, became a ruling elder in the Cub Creek Church. A paragraph in his will indicates that he was deeply interested in the education of his children. It reads as follows: "I also order that my well-beloved wife, Mary, keep possession of the place willed to my youngest son, James . . . during her natural life or widowhood, but should she marry, and her husband give good security to executors that he will

school and bring up my children in a Christian manner, he may keep possession of said place till the above James becomes of age."

4. Margaret Caldwell, the fourth child, married John Rodgers. Their descendants became well-known citizens of Kentucky and Tennessee.

5. John Caldwell, the fourth son, moved to South Carolina and was killed by the Indians.

6. Robert Caldwell, the sixth son, moved to Kentucky and became prominent in the affairs of that State. Caldwell County, Kentucky, was named in his honor. He was buried at Frankfort and a monument was erected to his memory at public expense. Several of his children and descendants attained to places of distinction in the history of Kentucky.

7. James Caldwell, the youngest son, became the most noted of all John Caldwell's children. He was born in the Cub Creek Settlement in 1734, graduated from Princeton in 1759, was installed pastor of the First Presbyterian Church of Elizabethtown (now Elizabeth), New Jersey in 1762, and remained pastor of that church until his death on November 24, 1781. He made such a profound impression upon the people of Elizabethtown as preacher and patriot that a whole chapter of twenty-five large pages is devoted to him in a history of Elizabethtown, published in 1868. A handsome monument was erected to his memory and that of his wife by the people of Elizabethtown in 1845.

One of the best descriptions of him as a preacher was written by one of his critics, an Episcopal clergyman, in a report that he made to a missionary society of his church. He wrote as follows: "The Dissenting Teacher of this place is a man of some parts and of a popular address and has the appearance of great Zeal and Piety. He preaches frequently thrice on Sundays, giving an evening lecture every Thursday in the Meeting-house besides praying and exhorting from house to house; many of my people of course fall in with his Evening lectures, and it is natural to suppose that some of them are captivated with the appearance of so much

Zeal and Piety. At the same time the Dissenters almost to a man are watching every opportunity to promote the cause and not so much as a negro can fall in their way but some of them will try to proselyte him and they are now provided with a very strong argument for that purpose taken from those sudden and instantaneous conversions which within 6 months have frequently happened in this and the adjacent Towns among the Dissenters whereas there have been none in the Church."

The fact that the British offered a reward for him gives us some intimation of his fiery patriotism. From his church in Elizabethtown there went forth about forty commissioned officers (not to speak of non-commissioned officers and privates) to fight for the independence of America. You will recall the oft-repeated story of the time when the American soldiers ran out of wadding for their guns at the Battle of Springfield, near Elizabethtown, how James Caldwell went into the church, gathered up the hymn books, which were Watts' Version of the Psalms, and distributed them among the soldiers, shouting at the same time: "Put Watts into 'em, boys."

Bret Harte celebrated that occasion in rhyme on the ninety-third anniversary of the Battle of Springfield. Some of his lines run as follows:

"Here's the spot. Look around you. Above, on the height,
Lay the Hessians encamped. By that church on the right
Stood the gaunt Jersey farmers. And here ran a wall—
You may dig anywhere and you'll turn up a ball.
Nothing more. Grasses spring, waters run, flowers blow,
Pretty much as they did ninety-three years ago.
Nothing more, did I say? Stay, one moment; you've heard
Of Caldwell, the parson, who once preached the word
Down at Springfield? What! No? Come—that's bad;
why he had
All the Jerseys aflame! And they gave him the name
Of the 'rebel high priest'. He stuck in their gorge
For he loved the Lord God, and he hated King George!
Did he preach—did he pray? Think of him, as you stand

By the old church, to-day; think of him, and that band
Of Militant plowboys! See the smoke and the heat
Of that reckless Advance—of that straggling retreat!
Keep the ghost of that wife, foully slain, in your view—
And what could you, what should you, what would you do?
Why, just what he did! They were left in the lurch
For the want of more wadding. He ran to the church,
Broke the door, stripped the pews, and dashed out in the road
With his arms full of hymn-books, and threw down his load
At their feet! Then, above all the shouting and shots,
Rang his voice—"Put Watts into 'em, boys! Give 'em Watts!'
And they did. That is all. Grasses spring, flowers blow,
Pretty much as they did ninety-three years ago.
You may dig anywhere and you'll turn up a ball,
But not always a hero like this—and that's all."

The history of Elizabethtown which was published in 1868 contains this tribute to the memory of Rev. James Caldwell: "He was at once the ardent patriot and the faithful Christian pastor. The Sabbath found him, whether at home or in camp, ready to proclaim the Gospel with its message of mercy and comfort, to his fellow-men; while he was ever watchful, at other times, to improve every opportunity to promote the spiritual welfare of citizens and soldiers. He was held, therefore, in the highest esteem, by officers and men, and confided in by all, and regarded with enthusiastic love by the rank and file."

Thus John Caldwell and his family exerted a profound influence not only upon the Cub Creek Settlement and Church, but upon various other parts of the country and upon the Presbyterian Church at large.

II.—CUB CREEK AND HER MINISTERS

Now let us turn to Cub Creek Church and her ministers, especially those who served in the early history of the Church.

We have already seen how John Caldwell in 1738 appealed to the Synod of Philadelphia to help the Cub Creek Settlement secure a minister and at the same time to help secure permission from the Governor of Virginia for a Dissenting Minister of the Presbyterian faith to preach in that part of Virginia. In response to that request, a succession of evangelists visited Cub Creek, including Rev. James Anderson, Rev. John Thomson, Rev. William Robinson, and Rev. Samuel Davies. It would be interesting if we could pause and think of each one of these for at least a few moments, but as no one of them remained at Cub Creek for any considerable length of time, we will pass on to those who became pastor or remained with the church for a longer period.

Cub Creek had a succession of unusual ministers. The American Dictionary of Biography, which is rather discriminating in its selections, contains biographical sketches of seven men who were pastors of the Cub Creek Church. I do not know of any other church, great or small, that can equal that record. Time will permit us to do very little more than call the roll of these distinguished ministers.

1. Rev. Robert Henry seems to have been the first regular pastor of Cub Creek Church. His pastorate extended from 1754 to 1767. He was a native of Scotland, but came to America early in life and graduated at Princeton in 1751. The Presbyterian Encyclopedia says that he was somewhat eccentric but devoutly pious. In the Life of Dr. Archibald Alexander, by his son, we are told that Mr. Henry was "a pious but blunt man, whose natural passions were strong and not altogether disciplined. His preaching was unpolished but warm and evangelical. It should never be forgotten that like Samuel Davies he labored faithfully for the salvation of the Negroes, many of whom were converted under his preaching . . . From the time of Mr. Henry, the names of the black communicants exceeded those of the white, and were probably more than a hundred."

Mr. Henry was evidently a man of some scholastic

attainment. Dr. Archibald Alexander in his diary tells of finding in the home of Mr. Henry's widow a number of volumes of theology written in Latin. Not only so, but he found there a Hebrew Bible which he afterwards placed in the Library of Princeton Theological Seminary, among the books which were highly prized. So, in Mr. Henry we see a minister who knew his Hebrew and theology, and who, at the same time, had such marked evangelistic gifts that he could preach successfully to illiterate Negro slaves. That seems to be an almost ideal combination.

2. Rev. David Rice followed Mr. Henry and supplied Cub Creek Church from 1767 to 1771. He was converted under the preaching of Samuel Davies in Hanover County, graduated at Princeton in 1761, and had been in the ministry only a few years when he began to supply Cub Creek. He was noted for his piety, common sense, sound judgment, and indefatigable energy. Like his predecessor, he was deeply interested in work among the Negroes. He was also greatly interested in education and took a lively interest in the founding of Hampden-Sydney College.

In 1783 he moved to Kentucky and became the father of Presbyterianism in that State. As a member of the Convention which prepared the Constitution for the State of Kentucky, he endeavored to write into the Constitution an article opposed to slavery. He lived to the ripe old age of eighty-two.

3. Rev. Samuel Stanhope Smith, D. D., LL. D., supplied Cub Creek Church during 1771-1773. He was one of the ablest and most distinguished of Presbyterian ministers that America has ever produced. After being President of Hampden-Sydney College for several years he was called to a chair in Princeton College, and later became President of Princeton. Inasmuch as he was not with this church very long, and inasmuch as his record is so well-known, I shall not tarry upon his name any longer.

4. Rev. Caleb Wallace was pastor of the Cub Creek Church from 1773 to 1779. He was a native of

Cub Creek Settlement and a son of Cub Creek Church. At the age of twenty-five he set out to get an education. For a year and a half he lived in the home of Rev. James Caldwell at Elizabethtown, New Jersey, and attended a preparatory school, getting ready to enter Princeton. At Princeton he had some college mates who were destined to attain places of great distinction in the political world. Among them were James Madison and Aaron Burr. Graduating from Princeton, he was licensed to preach in 1772. After a year of evangelistic work in North Carolina and Georgia, he was called to the pastorate of his old home church at Cub Creek, which was a distinct tribute to him.

In addition to his regular work as preacher and pastor, Mr. Wallace was tremendously interested in Christian Education and took a part in the founding of Hampden-Sydney College. He was even more interested in religious freedom in Virginia and in America and wrote a remarkable memorial to which we will refer later.

In 1782 Mr. Wallace moved to Kentucky. In 1783 he represented Lincoln County, Kentucky, in the Legislature of Virginia, as strange as that may seem. Kentucky had not yet been set off as a separate State. A few years later he was appointed Justice of the Supreme Court of the new State of Kentucky. Evidently feeling that there was great need of Christian Judges in that new country, he accepted the appointment.

Thus Caleb Wallace, the Cub Creek farm boy, became successively an earnest minister of the Gospel, a wise leader in the cause of religious freedom, and a distinguished Judge of the Supreme Court.

5. Rev. James Mitchell, another resident of the Cub Creek community, succeeded Rev. Caleb Wallace as pastor of the church and remained two or three years. After that, he removed to Bedford where he was pastor for fifty-four years and was long known as Father Mitchell—a title which he richly deserved.

6. Rev. Drury Lacy followed Rev. James Mitchell. He seems to have been sometimes pastor and sometimes

stated supply. He was one of the Lord's noblemen. While still a small boy he lost his left hand in an accident. The loss of his hand made him all the more determined to secure an education. At the age of twenty-three he became a tutor in Hampden-Sydney College and pursued his theological studies under Dr. John Blair Smith who was then President. He was licensed to preach in 1787 and soon after that began to supply the Cub Creek Church. He continued his connection with Cub Creek off and on for a number of years. Like some of his predecessors he was deeply interested in religious work among the Negroes. His biographers tell us that his preaching was simple and natural, and sometimes very eloquent. An elect lady in his church remarked that he excelled any one she ever saw at a sacramental service, and at a wedding. It is said that when asked whether it was sinful to dance, he replied: "Be warmly engaged in religion, and then you may dance as much as you please." Dr. Lacy forms a tie between this church and Davidson College, of which I happen to be President, through his distinguished son, Rev. Drury Lacy, Jr., who was President of Davidson College for a number of years.

7. Rev. John Blair Smith, the distinguished President of Hampden-Sydney College, next supplied the church for two years, 1789-1791. Like his predecessors he was deeply interested in the movement for religious liberty in Virginia.

8. Rev. Archibald Alexander was pastor from 1793 to 1797, and helped to supply the church from 1797 to 1804. In 1812 he became the founder of Princeton Theological Seminary. I heard Dr. John A. Mackay, who is at this time President of Princeton Theological Seminary, say in a public address not long ago that he considered Dr. Archibald Alexander the greatest man ever connected with Princeton Seminary. Dr. Alexander, in his diary, tells us that he formed his style of preaching and laid the foundations of his

scholarship while he was pastor of Cub Creek and Briery. It was a great thing for Cub Creek to have a minister like Dr. Alexander.

9. Rev. John Holt Rice was pastor of Cub Creek Church from 1804 to 1812. He was one of the greatest and at the same time one of the noblest ministers that Cub Creek Church ever had. We are told that he was very precocious as a lad. By the time he was four years of age he could read the Bible and the hymn-book. From his childhood up he had a great thirst for knowledge and was a hard student as long as he lived. He evidently had difficulty in deciding upon his life-work. At first he wished to be a teacher. A little later he decided to study Medicine. In due time, he became a minister of the Gospel, but, nevertheless, he was always an educator. For a number of years he was an instructor in Hampden-Sydney College. While he was pastor of Cub Creek he conducted a classical school nearby. Ultimately, he was called at the same time to be President of Princeton College and to be Professor of Theology, a new department that had been established at Hampden-Sydney. These calls indicate that those who knew him best felt that he was pre-eminently a teacher. He accepted the call to Hampden-Sydney and became the virtual founder of Union Theological Seminary. It was a distinct honor and privilege for the people of Cub Creek to have a man like John Holt Rice as their preacher and pastor.

In order that we may realize something of the problems which the ministers of those times faced, let me quote from a letter which Dr. John Holt Rice wrote Dr. Archibald Alexander in 1810 while he was pastor at Cub Creek. The letter sounds as if it might have been written yesterday. It reads as follows: "I think the state of religion in this country worse by some degrees than when you left it. Presbyterian congregations are decreasing every year, and appear as if they would dwindle to nothing. The Baptists and Methodists are at a stand. A strange apathy has seized the people. The judgments with which our nation has been visited,

and the more awful ones which impend, have produced no effect; or if any, a most disastrous one. Instead of being a blessing they are a curse. The people feel about nothing but money. As to religion, the very stillness of death reigns amongst us. I can find no resemblance to this part of the country, but in Ezekiel's valley of dry bones. I am sure you do not forget your old friends. Remember them, then, at the throne of grace, and let me, particularly, have an interest in your prayers."

Like his predecessors, Dr. Rice was deeply interested in religious work for the Negroes. He was also deeply interested in World Missions. He might have said with John Wesley: "The world is my parish."

10. The Rev. Nash LeGrand supplied the church from 1812 to 1814. He seems to have been a capable minister with evangelistic gifts. After serving Cub Creek for two years he moved to the valley of Virginia where he had a long and successful ministry.

11. Rev. Clement Read was pastor from 1814 to 1841, which was the longest pastorate that any minister ever had at the Cub Creek Church. He was a native of Charlotte County, and a graduate of Hampden-Sydney College. Having independent means of his own he would never accept a salary from the church, which, in the long run, was probably not so good for the church itself.

During his pastorate, the subject of slavery and of temperance became acute subjects which were discussed in season and out of season in the homes and in all kinds of gatherings. Mr. Read seems to have taken his full part in these discussions. He was a strong advocate of temperance as opposed to teetotalism. His ministry at Cub Creek seems to have been a very successful one.

Thus, we have called the roll of Cub Creek's ministers for the first hundred years. There were giants in those days. Perhaps our first thought is that Cub Creek Church was especially fortunate in securing an unusually able line of ministers. There is another side

to this, and that is that Cub Creek may have had a considerable part in making her ministers great. There is an oft misquoted passage of Scripture which says: "Like people, like priests." There is a tendency in every church for the people to pull the minister to their level, and the pull may be up, or it may be down. The people of Cub Creek seem to have had an uplifting influence upon their ministers.

III.—INFLUENCES GOING OUT FROM CUB CREEK

1. The Presbyterians of Cub Creek and this section of Virginia believed in Christian Education. This is indicated in a number of different ways. Early in the history of Cub Creek we find James Caldwell going to Princeton to seek for an education under Christian influences. His example was followed by numbers of others as the years went by.

Another indication of the belief of these people in Chritian Education is the fact that Christian, classical schools and academies were conducted in this and neighboring congregations. For example, we noted that Dr. John Holt Rice conducted such a school while he was pastor of the Gub Creek Church.

But, most of all, this and other Presbyterian communities gave evidence of their interest in higher, Christian Education by the active interest they took in the founding of Hampden-Sydney College. It was here in Cub Creek Church that Hanover Presbytery, on October 14, 1774, passed the resolutions that resulted in the founding of Hampden-Sydney and also in the founding of Liberty Hall Academy which later grew into Washington College, and then into Washington and Lee University. Rev. David Rice and Rev. Caleb Wallace, both of Cub Creek, were especially interested in the founding of Hampden-Sydney. So were many of the Christian laymen. It is, therefore, pre-eminently fitting that President J. D. Eggleston of Hampden-Sydney College should be so closely identified with the celebration of this Two Hundredth Anniverary of the Founding of Cub Creek.

In the face of the religious situation described in the letter of Dr. John Holt Rice to Dr. Archibald Alexander, which I have just quoted, both the Presbyterian ministers and laymen saw that there was a crying need for a Christian College where their sons might be educated under Christian influences and where ministers of the Gospel might be trained. Those who are aware of what is going on in the educational world today are of the firm conviction that there is just as urgent need for Christian Colleges today as there ever was at any time in the history of the Church.

2. A second thing that strikes me in reading this story of Cub Creek is the profound interest that the ministers and many of the devout laymen of the church took in the religious training of the Negro slaves. After the slaves were given their freedom it was natural for them to wish their own churches. It is stated that five churches for Negroes have grown out of the work that was done for them by Cub Creek before and after the Civil War. That is a remarkable record, and we could wish that all the Presbyterian Churches in the South had so fine a record.

In reading the story of Cub Creek Church, one is also struck with the fact that a number of the ministers of this church, and at least some of the members saw the evils of human slavery and were trying to discover some means of getting rid of it. In one of his letters, Dr. John Holt Rice stated that the two greatest evils of his day were intemperance and slavery. Rev. David Rice opposed slavery with all his being. As stated above, after leaving Cub Creek he moved to Kentucky. There he became a member of the Convention that wrote the State Constitution. As a member of that Convention he earnestly endeavored to have an anti-slavery article written into the Constitution. In the debate that followed he is reported to have said: "Holding men in slavery is the national vice of Virginia, and while a part of that State, we were partakers of the

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guilt. As a separate State we are just now come to the birth, and it depends on our free choice whether it shall be born in this sin or innocent of it."

Rev. Thomas Poage Hunt, whose mother was brought up in Cub Creek Church, liberated all the slaves he inherited and became an ardent crusader for the abolition of slavery. His step-father, the elder Dr. Moses Hoge, President of Hampden-Sydney College, liberated all his slaves. His son, James Hoge, moved to Ohio largely because of his objections to slavery. We might go on and cite one example after another of ministers and Christian laymen in that part of Virginia who were opposed to slavery and were earnestly seeking a practical way out. It is a thousand pities that the violent abolitionists of New England could not have held their peace while Chrisian men like those of whom I have been speaking worked out a solution of this problem which seemed almost to defy any practical solution.

3. In reading the history of Cub Creek, I have also been struck with the fact that influences for temperance reform flowed out from this old church. Then, as now, the liquor problem was one of the greatest and most difficult problems that society had to deal with. In a letter to a friend in the legislature dated January 1816, Thomas Jefferson refers to whiskey, "Which", he says, "kills one-third of our citizen and ruins their families" (Hirst's life of Jefferson). No wonder that the souls of ministers and many Christian laymen were stirred by a situation like that.

Reference has been made to Rev. Thomas Poage Hunt, whose mother, the daughter of Joel Watkins, Esquire, was a member of Cub Creek Church before her marriage. I have in my library a book entitled "Life and Thoughts of Thomas P. Hunt—An Autobiography." In this book he reveals himself as one of the most ardent crusaders for temperance and total abstinence of his times, or of all times. He was a graduate of Hampden-Sydney College and a step-son of the elder Dr. Hoge, the President of Hampden-Sydney. So he was no ignorant fanatic, but an educated crusader

against the liquor traffic and all its cohorts. He lectured all over Virginia, North Carolina; and then went North and lectured in Philadelphia and New York. After that he went on a lecture tour through New England. Later still, we find him lecturing in Kentucky and as far South as New Orleans. He was evidently a man of indefatigable energy.

When this Autobiography was sent to me by Mrs. Anna Hunt Wells, the daughter of Thomas Poage Hunt, about twenty years ago, my mother-in-law, Mrs. Mary Sampson Dupuy, the daughter of Dr. Francis Sampson, one time professor in Union Theological Seminary at Hampden-Sydney, was visiting in my home. I asked her if she had ever heard of Rev. Thomas Poage Hunt. She thought for a moment, and said that she had heard him lecture in Richmond when she was a girl of ten or twelve years of age. He made a specialty of lecturing to children. Then she went on to describe his looks. He was left a hunch-back by disease in childhood. She said that she still remembered a rhyme that he taught the children. It runs this way:

"I do not think
I'll ever drink
Whiskey or gin,
Brandy, or rum,
Or anything
That will make drunk come."

She even remembered the emphatic way in which he repeated these lines and how he brought his fist down on the table at the end of each line. The lecturer had evidently left an indelible impression on her childish mind. As I proceeded with the reading of the Autobiography, I came across the lines and thus had confirmation that her memory was correct. By his efforts and those of Rev. Abner Clopton, a Baptist minister, "The Virginia Temperance Society" was organized right here in Charlotte County in 1826.

These movements for Christian Education, for the Abolition of Slavery, and for Temperance and total abstinence are some of the movements for righteousness that flowed out of old Cub Creek Church as the years went by. There were still others.

IV.—CUB CREEK CHURCH AND RELIGIOUS LIBERTY

The Anglican, or Episcopal Church was the established Church in Virginia practically from its beginning as a colony until after the Revolutionary War. Members of other denominations suffered many inconveniences and, at times, persecutions, during all those years. They were not allowed to build churches or to preach without permission from the State Government. Even when permission was granted to preach, the ministers could preach only in those places named in the license issued by the Government. Not only so, but for many years members of other denominations were not allowed to preach in private homes or in church buildings without the door being left wide open. There were many other petty annoyances and inconveniences. Sometimes ministers of other denominations were actually thrown into prison. In the meantime, members of all denominations were taxed to support the established church. In short, there was no religious liberty in Virginia until after the Revolutionary War.

When John Caldwell appealed to the Synod of Philadelphia to send them a minister to Cub Creek, he, first of all, requested the Synod to petition the Governor of Virginia to allow ministers of the Presbyterian persuasion to preach at Cub Creek. You will also note that the Synod of Philadelphia appointed a committee to prepare a petition to the Governor of Virginia and another committee to go to Virginia in person to present that petition to the Governor. The petition which they prepared was very diplomatic and makes very interesting reading. The Governor's reply was just as interesting. At any rate, all this indicates that there was no religious freedom in Virginia in those days, and at the same time indicates the difficulty that attended securing ministers

for churches like Cub Creek and permission for them to preach. This condition grew intolerable as the years went by and it is no wonder that Baptists, Presbyterians, Dunkards, Lutherans, and other dissenting groups all over the State rose up and demanded religious freedom.

Cub Creek Church did her full part in this movement for religious liberty. Several of the pastors and a number of the lay-members became ardent champions of the cause of religious liberty. However, the palm will have to go to Rev. Caleb Wallace who was pastor of the Cub Creek Church from 1773 to 1779, and to Rev. David Rice, who also was pastor of this church. The records of Hanover Presbytery, which then covered the entire State of Virginia, contain at least a half dozen able memorials of considerable length, which Hanover Presbytery sent to the Legislature of Virginia between 1774 and 1785, pleading for religious liberty in Virginia. The earliest and ablest of these memorials was prepared by Rev. Caleb Wallace, pastor of the Cub Creek Church. He and Rev. David Rice and Rev. John Blair Smith, all of whom were connected with Cub Creek, took the leadership in this struggle for religious ilberty.

We are accustomed to give Thomas Jefferson full credit for the achievement of religious liberty in Virginia. He is due a great deal of credit, and I would not take from him one iota of credit that belongs to him, but we are mistaken if we think of Thomas Jefferson as a lone crusader for religious liberty. In Vol. I of his works, Mr. Jefferson makes the following statements: "By the time of the Revolution, a majority of the inhabitants of Virginia had become dissenters from the established Church, but was still obliged to pay contributions to support the pastors of the minority . . . The first Republican Legislature, which met in 1776, was crowded with petitions to abolish the spiritual tryanny . . . Although the majority of our citizens were dissenters as has been observed, a majority of the legislature were churchmen."

Note two things about that statement. The dissenters were in the majority in Virginia, and they

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were crowding the legislature with petitions for relief. Thomas Jefferson, wise man that he was, took the side of the majority, became their spokesman, and formulated into a bill the things that they were pleading for in their memorials. Parts of Mr. Jefferson's bill resemble very closely the language of the memorials which were presented to the legislature by Hanover Presbytery, especially the memorials prepared by the Rev. Caleb Wallace, pastor of the Cub Creek Church.

Thus, the ministers and people of Cub Creek made their full contribution, and more to the cause of religious liberty in Virginia and in America.

When John Caldwell, with his family and friends, ieft his home in the North of Ireland more than two hundred years ago, came to America, and settled here at Cub Creek, he set in motion far-reaching influences for good which are still marching on. It is fitting that this memorial should be erected to his memory and to the memory of those who wrought with him. The lives of these heroes of the faith should be an inspiration not only to us who are assembled here today, but to all those who in the years to come pass by and see this memorial stone and these memorial tablets which you have erected at this place which has been made sacred by the lives of those who lived and labored here.